

...THE...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke xxii: 32,

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EDITORIAL NOTES.

WHEN Jesus, wearied with His journey from Judea to Galilee, came to Samaria, He rested by Jacob's Well, and said to the Samaritan woman who came to draw water, "Give Me to drink." The woman, perceiving that He was a Jew, who, according to her creed, should have no dealings with the Samaritans, hesitated to comply with His request. Then he said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water."

All who read this fourth chapter of John's Gospel will follow with deepest interest the colloquy that ensued. The woman, in her eagerness to listen to the Messiah's words, forgot her water-pot, and returned to the city and said to the people, "Come, see a man who told me all the things that ever I did; is not this the Christ?" Then they went out of the city, and came unto Him. Many of the Samaritans believed on Him because of the saying of the woman, He told me all that ever I did; and they besought Him to tarry with them: and He abode there two days. Others believed because their minds and hearts

were opened to His teaching—"We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Now, that Samaritan woman had not confessed her sins to Christ, but when He told her of her evil course she realized her condition; and said to her neighbors, He told me all my sins; is not this the Christ? His presence and His words had brought conviction to her heart, and she could not keep silent regarding this wonderful event. She had to tell others, and her testimony greatly influenced many to accept Him as their Saviour. As it was in that case, so it is in every instance where a person comes to Christ by faith and listens to His words of forgiveness and reconciliation. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." What a pity the Roman Catholics do not know the privilege that is within their reach by faith in Christ as the Messiah, and that whosoever will may come unto Him, like the Samaritans, without Pope or priest, and find Him to be indeed their Saviour.

Salvation is Free, Like the Water.

"Whosoever drinketh of the water that I shall give him, shall never thirst," said the Lord to the woman at the well. God gives salvation, the water of life, to every one who thirsts for it. But we must ask it of Him, we must seek it. The water which the woman came to draw was the work of God, but He did not dig the well beside which Messiah rested. Those who wanted the water had to do that; they had to dig down through rubbish and stones to find the flowing stream; and their search was rewarded. "Seek and ye shall find." If thou knewst the gift of God, said the Saviour to the woman, thou wouldest have asked Him, and He would have given thee living water. When Catholics read the New Testament prayerfully and ask the Lord for salvation, as all Protestant Christians do, they will know that it is not necessary to go to the priests for confession and absolution; but that they can come to the Saviour directly, and drink of the water of life freely, for He has made atonement for their sins, and is ever living to make intercession for them. To make known this Gospel of salvation to Catholics will save precious souls, and save our great country from Papal rule and ruin.

The Captain of Our Salvation.

The Son of God is not only the Saviour of all who come to Him, but He is the Captain leading all His followers to victory. Every cause needs a captain to lead men on through trials to ultimate triumph. When Garibaldi was thrown into prison he said: "Let fifty Garibaldis be thrown into prison, but let Rome be free." This spirit set Italy on fire. When

he went before a crowd of young men to appeal for recruits they wanted to know what he had to offer as inducements. The old man replied: "Poverty, hardship, battles, wounds and—victory." They caught his enthusiasm and enlisted on the spot. Captains imbued with the heroic spirit of Garibaldi are needed in the cause of Christ.

The Roman Question Will Not Down.

We make no apology to Cardinal Gibbons for the length of the Letter to him this month; but we hope our readers will forgive us. The importance of the subjects and the magnitude of the issue at stake—the Pope's vassal to be our President—call for many more words and much stronger language than we have used this month. The question of Papal supremacy in the United States will not down. During the year 1909, while President Roosevelt is in Africa, we shall train our batteries on the Papal system more vigorously than ever. If he can find time to read some of the numbers of Volume XXVI, and especially the Editor's Letters to Cardinal Gibbons, during next year, he will be a better Protestant than he has been since he began mixing with Roman Catholics.

A Letter Wisely Delayed.

If President Roosevelt's declaration in favor of a Roman Catholic President of the United States had been issued before the Presidential election on November 3—and which Cardinal Gibbons had seen before it was published—Mr. Taft would have lost thousands of Protestant votes in every State, and perhaps have been defeated. This is the opinion of many shrewd politicians. Mr. Roosevelt is one of the most astute politicians this coun-

try has ever known. It may be that in this case he has overreached himself in his zeal for his Catholic friends. Mr. Taft, the President elect, is a man of a different stamp—more like Grover Cleveland.

Thirty Years of Christ's Mission Work.

Next year we will celebrate the Thirtieth Anniversary of the work of Christ's Mission. Ever since 1879 the workers have faithfully labored for the evangelization of the Roman Catholic people, and the instruction of Protestants as to the real claims of the Papacy upon all mankind, and the true purposes of the Roman hierarchy towards this country. Over one hundred and forty priests in good standing have been received out of the Roman Church and have accepted the Protestant faith, while thousands of Catholics have also been converted and are now good Christians.

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A Greeting from Oregon.

My Dear Brother O'Connor:

Please find enclosed my twenty-fifth annual subscription for **THE CONVERTED CATHOLIC**. If any issue seems a little tardy in reaching this distant office, I wait patiently, knowing that it is trying to cross the Rockies and will reach me at last. Then it is generally read through from cover to cover at one sitting, and every word of it enjoyed.

Dear brother, as plain as day I see in the anti-Papal movement of which your monthly is the chief index (and may it never point less steadily) the fulfilment of Rev. xix: 20, 21. Roman Catholics and followers of Mohammed are being "slain" by thousands all over God's footstool by the sword of the Spirit, which is the Word of

God. I feel like exclaiming "Glory, Hallelujah! Hosanna! Blessed is he that cometh in the name of Jehovah! Hosanna in the highest!"

All systems of superstition and sin are melting away before the brightness of His coming.

I made a little investment out here three years ago, and one of the first dividends—when it comes—shall be given to Christ's Mission.

Your fellow-laborer in Christ,
(Rev.) J. H. LEIPER.

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OUR SILVER JUBILEE.

AS this issue closes the Twenty-fifth Volume of this Magazine, it might with propriety be called the Silver Jubilee Number. For a quarter of a century **THE CONVERTED CATHOLIC** has, in faith and love, fearlessly set forth the truths of the Gospel of Jesus Christ before all mankind, and especially the members of the Roman Catholic Church, from whom these precious things are hidden by the hierarchy of their religio-political organization. Throughout this period a firm stand has been maintained against all the Jesuitical subtlety and machinations of the most wicked, powerful and unprincipled religious organization the world has ever known. Not once in all that time has a single statement in this Magazine been controverted, although the whole field of ecclesiastical and current history in all parts of the world, as well as of evangelical and Roman theology and dogma, has been covered in every volume. All this has been done in a spirit of fairness, of courtesy, good humor and patience, believing that the truth of God as revealed in Jesus Christ will, in the power of the Holy Spirit, win its way into every heart,

enlighten every mind and overturn error and superstition.

The work of Christ's Mission and of this Magazine has been made possible, under God, only through the prayers, sympathy and support of His people; and surely all who have had the privilege of bearing any share in this enterprise must thank God as they look back on the past, and take good heart of grace as they look forth to the days to come.

Never was there more need for the work of this Magazine than to-day; never was the Roman hierarchy striving harder to obtain in Protestant lands the political and social influence and material wealth that they are rapidly losing in every Roman Catholic country in the world; never did their boastful pretensions and their tireless, subtle, and unscrupulous efforts meet with more apparent success; never was there so much indifference on the part of nominally Protestant people to the aggression of Rome in all directions; and never was there more reason for informing the American people of the facts of Papal history and the real nature of Roman doctrine and practice.

Hitherto hath the Lord helped us. We thank God and take courage as we enter upon the work of the Twenty-sixth year of THE CONVERTED CATHOLIC; and we thank our friends.

The next issue will be January, 1900, and we confidently hope Volume XXVI will be better in typographical excellence, more helpful to all Christians in the development of the spiritual life, more energetic in resisting the aggressions of Rome, counteracting its machinations and exposing its plots and schemes to capture America, and more generously supported, than any of its predecessors.

Christ's Mission Services.

Pastor O'Connor preached at every service in the chapel of the Mission last month, and many inspiring testimonies were given at the close of every meeting. The attendance was so good that it was felt by all that the chapel should be extended the full length of the lot on which the building stands. This would double the seating capacity and accommodate all who wished to come to the meetings. Pastor O'Connor referred to this matter several times during the month, saying that it would be the completion of the building as a Protestant temple where for all time, until the Lord should come, sound Protestant doctrine could be preached. Such a Protestant mission was needed in this great city.

After Pastor O'Connor's sermon on Sunday, November 15, when his subject was "A Catholic President Dangerous to Our Country," a learned address was delivered by Mr. C. Whitley Mullin, a member of the Protestant Episcopal Church, on the same subject. Mr. Mullin's masterly presentation of the historical aspects of the question and his vigorous denunciation of the Papal claims were greatly appreciated by the congregation.

As Christ's Mission was established in New York City in 1879 by Rev. James A. O'Connor, who had been a Roman Catholic priest before his conversion to the Protestant faith, the Thirtieth Anniversary of the work will be commemorated by special meetings. The Mission is supported by voluntary contributions. Special offerings will be welcomed this season. Already several thousand dollars have been promised—\$5,000 from one good friend; \$1,000 from another; and one hundred dollars each from others.

MY EXPERIENCE IN THE ROMAN PRIESTHOOD.

BY REV. THOMAS BARBIERI.

I WAS born twenty-eight years ago in Muro Lucano, in the province of Potenza, Italy. My parents and all my family were devout Catholics. My uncle, a Franciscan monk and a chaplain of one of the palaces of the King of Italy, took charge of my education, and, when I was fifteen years old, sent me to the Franciscan monastery of Palanzana, near Rome. After spending a year there I was sent to Montefiascone. There I found a liberal and learned professor, who instructed me in Italian and Latin literature and in philosophy; at the end of my philosophy course I went to Viterbo to study dogmatic and moral theology and church history.

At the age of twenty I had to serve my time in the army, like all other young Italians of that age, whether ecclesiastics or not; there I attained the highest rank of non-commissioned officer.

After leaving the army I returned home, resolved not to go back to the monastery; but my father persuaded me to go to the diocesan seminary to prepare myself for ordination to the priesthood.

This event occurred in 1904 in the cathedral of my native town, and I was appointed, in connection with the cathedral, to a small chapel near my home dedicated to Our Lady of the Snow. I preached there every night for several months. While thus engaged I was greatly disturbed concerning the doctrine of Transubstantiation, and I often felt ashamed of myself for teaching the people doctrines as to which I had doubts myself, and giving them absolution for sins

which I was not sure that I had any power to forgive. I often asked myself why I should rack my brains to prove things that the Holy Gospels do not mention—things contrary to reason, and therefore absurd. The thoughts came to my mind that Jesus Christ taught a very simple and clear religion of love, responding to the human heart and to reason; and not one of the Evangelists who transcribed the precepts and teaching of our Saviour for us mentions Transubstantiation or the other institutions of the Roman Church, which are pure inventions. Tradition, with which she presumes to prove these, is contrary to common sense and the certainty of faith.

Jesus Christ instituted no mass or prayers to the saints or other works that are characteristic of Roman Catholicism. Reading the Holy Gospels, we can see that Jesus Christ instituted no rules of auricular confession and that the apostles never taught it or practiced it; nor did Jesus declare that any man could be infallible—a second God on earth, as the Roman Pontiff dares to call himself; nor that the Popes had any right to exercise temporal power; indeed, Christ set an example in the opposite direction when He hid Himself from the crowds who desired to make Him a King. The Roman Pontiffs have always had—and the present Pope also has—a great thirst for gold and dominion. This has caused them to neglect spiritual things, according to St. Augustine, and by ardently wishing for temporal power and glory they have lost all.

After much inward struggle concerning the many inventions that the

Popes and the Sacred Congregations had brought into religious worship—practices mostly of pagan or Hebrew origin—I came to the conclusion that the teachings of the Roman Catholic Church were not in harmony with the Gospels, and that she had entirely changed the character of the proper worship of God. I saw that she was not the true and apostolic Church, but that her religion was one of error and darkness.

I felt that I must therefore leave the Church of Rome and abandon the priesthood, and I resolved to leave my native land for America, where I could be a free man.

I obtained suitable letters from my bishop, *exeat*, etc. I came to New York and presented them to Rev. Dr. Ferrante, Archbishop Farley's secretary. From him I received faculties, and was appointed to the Church of Our Lady of Mount Carmel, on East 115th street. There I performed the duties of a priest a few times perfunctorily in order to establish my position as a priest in good and regular standing in the archdiocese of New York. If I had not done this on my way to liberty and freedom out of the Roman Catholic Church, some of the friends I have left behind me might say that I was an excommunicated priest or no priest at all.

Having accomplished this purpose, I lost no time in communicating with Rev. James A. O'Connor, who most cordially welcomed me to Christ's Mission, where many other priests before me have been received out of the Church of Rome. From Christ's Mission I came to the Moody School at Mount Hermon, Mass., where I am studying the Bible and fitting myself in other ways to become a missionary

of the true religion, which I now see is that of the Holy Scriptures, and not Roman Catholicism. I am especially anxious to preach this true religion to my Italian countrymen who are coming to the United States in such large numbers.

Sound Doctrine for Italians.

While Rev. Thomas Barbieri is pursuing his studies at Mount Hermon School he is conducting the evangelistic meetings which Pastor O'Connor inaugurated at Northfield, Mass., during the summer. In this work Mr. Barbieri is aided by Mr. Luigi Latini, another Italian student at Mount Hermon, and by the fine singers of Northfield Seminary, both teachers and pupils.

In one of his addresses to the Italian workmen at Northfield Mr. Barbieri impressed upon them the importance of upholding the honor of their own country by living as good citizens of this great Republic. He spoke of the goodness of God in providing so many benefits for them in material things, such as work and wages and opportunities for improvement in every way.

"Above all," said he, "God has been good to us Italians in coming to this country that we have the opportunity of learning what He has done for our immortal souls. Impelled by a love for mankind so great that we cannot comprehend it, God sent His Son into this world, and the Lord of Glory humbled Himself to become man, and was tempted on all points like as we are, yet without sin, and at last died on the terrible cross of Calvary, making atonement there for our sins, so that all who will accept for themselves the sacrifice that He made may be de-

livered from their guilt and power.
From the souls of those who thus accept His salvation darkness will depart,
and they will walk in the sunlight of
God's favor on their way to Heaven.
For the further instruction of all men,
God has sent us a declaration of His

will in the Bible, which is an unfailing guide to all the glories of Heaven for those who make it their rule of life."

The address concluded with an appeal to his hearers to heed the voice of the Holy Spirit, and give their hearts to God.



Rev. Thomas Barbieri.

A Roman Catholic Priest Recently Converted in Christ's Mission, New York.

Secretary Ferrante's Letters.

The Rev. Gherardo Ferrante, D.D., is one of the secretaries of Archbishop Farley, whose office includes supervision of the Italian priests in the archdiocese. He is also the judge of the matrimonial cases. In his capacity as secretary he has power to give recognition to priests who come into the city, grant them faculties to say mass, etc.

The "celebret" Dr. Ferrante gave to Rev. Thomas Barbieri, when the latter came to New York from Italy, is shown in facsimile on page 369. The following is a translation:

In view of the letters of the Right Reverend Original Bishop, and with the license of the Most Reverend Archbishop of New York, the Faculty of celebrating mass is granted to the Rev. Thomas Barbieri for one month.

GHI. FERRANTE.

New York, July 1, 1908.

When Ferrante learned that Mr. Barbieri had been received into Christ's Mission and there had renounced the Roman Church and withdrawn from the priesthood, he sent him the letter in Italian which appears on the same page, and reads in English as follows:

August 5, 1908.

Rev. and Dear Father:—I pray you to be so kind as to come to see me as soon as possible. You will find me at home to-morrow or the day after from nine to one o'clock.

With continued regards, I remain your most devoted servant,

GHI. FERRANTE.

Several priests who have come to Christ's Mission had "celebrets" like this, but Dr. Ferrante's invitation to Mr. Barbieri to call on him was so pressing that it seems worth while to give it publicity in this manner.

Christ's Mission will soon have to be enlarged to accommodate the priests that come to it with Ferrante's recommendations as good, honorable, reliable men. When converted they make excellent Protestant missionaries.

Leaving the Jesuits.

BY REV. GIORGIO BARTOLI.

[Our readers will remember that last year the withdrawal from the Roman Church of Father Tyrrell, the most learned of the English Jesuits, created much interest in religious circles throughout the world, which was intensified by a vigorous attack upon the Papal system in a long communication to the London *Times*.

His example has recently been followed by another distinguished member of the Jesuit Order, Father Giorgio Bartoli, who has chosen the Italian paper *Corriere della Sera* as a medium for stating to the world his reasons for taking so momentous a step.

The following is a translation of the most important part of his letter.]

THE Society of Jesus has not expelled me. I have gone out from it spontaneously, for reasons of conscience, and for other reasons of which I shall give a hint. A year ago, on account of doctrinal accusations brought against me, my superiors prohibited me first from living in large cities and centers of culture, took from me every means and opportunity of coming into contact with educated men, and rendered it practically impossible for me to study, to write, or to publish anything. Recently, too, I was banished to a secondary town, with injunctions not to go out unless accompanied by a colleague, who (these are the actual words of my superior) "was to watch over my private conversation."

I was condemned, not only without

knowing who my accusers were, but without knowing the charges against me. Of some doctrines attributed to me I have written and preached the contrary. Though, on appeal to my superiors, they admitted in writing that I had not in public preached erroneous doctrines, yet they persisted in continuing the punishment. I appealed from the local superiors to the higher. I asked to go to Rome to exculpate myself. All was useless. I inquired of a competent person if I could find protection from the highest tribunal of the Church. The answer was that my case would not be taken into consideration. Nothing remained for me but to lead a useless and ignoble life in the Society, or to take the case into my own hands and vindicate for myself that honest freedom of thought which God and His Christ had given me. I chose the latter course and sent in my resignation. Then, without waiting for its acceptance, I took my hat and went about my business.

When a gentleman cannot longer honestly earn his bread at his occupation and among the people of his class, what does he do? Rather than live in luxury at the cost of others, he goes in search of other honest work. This I have done, and I hear a voice within me which says I have done well. I am far from accusing any of my former brethren, or even him who was the instrument of the purposes of God regarding me. They acted in good faith. The fault is not in the men, but in the methods and system of wishing to make all speak artificially the same language, while the Creator delights in variety and wishes the diversity of languages.

Wishing to reduce men to professing the same ideas by means of moral

pressure, coercion, punishments, pains, both temporal and corporal, if it were not so great a folly would be a horrible crime, because ideas do not change suddenly, and the bent of mind formed by long years of study is not destroyed in a day. Ideas are not changed by violence, but by persuasion, by reasoning, by reflection. To ideas it is necessary to oppose ideas, not whips, chains, tortures, funeral pyres. These are methods of the Koran, not of Christianity, although even the Koran has in these days granted a constitution and proclaimed freedom of thought. But the Church groans under the weight of useless mediaeval baggage, and has not yet found the giant who will take it from her back and hurl it contemptuously into the abyss of the past.

Many centuries have passed over the Catholic Church, and every century has deposited on it a heavy stratum of beliefs, traditions, usages, and rites, which they wish to defend as divine and to conserve inviolate for ages. Should any priest raise his voice against some of these? He's a heretic. He scandalizes the little ones of Christ. Why such fear of scandalizing the little ones of Christ, and seemingly no such regard for the adults? Cultured Christians, educated people, learned priests, souls who think and have a personal religion, are also the Church. We, too, are the Church. It is due to us, then, that the priests should not in our presence tell stories in the pulpit like those of the "Thousand and One Nights"; let them not tell us idle tales as truths revealed by Jesus Christ; and, having forgotten, themselves, the law of God, let them not lay on the shoulders of the faithful "heavy weights, impossible to bear,"

which Jesus Christ never dreamed of laying on His followers.

Obedience has never been any difficulty with me, but even obedience has a limit. If they said to me, "Help among the people stricken with plague and cholera," I would bow my head and go with a smile on my lips. If they said to me, "Believe that this fragment of white cloth, which you give to the faithful to kiss as a relic and veil of the Madonna, is truly the veil which the Virgin Mary wore on her head when she went to the Synagogue," I should refuse proudly to obey them. The priest is the minister of God to proclaim the truth, not a charlatan looking for money. I have rebelled, then, not against men, but against the methods now more than ever in vogue in the Roman Church, of violating consciences, of persecuting in every way the studious, in order that all may think and hold, even in things unessential, or notoriously legendary, the same opinions. Against these methods, against this tyranny, I protest in the name of Jesus Christ, and shall protest as long as I live.

Let me ask the ultra-conservatives of the Church, Why have you such fear of liberty? If your faith is divine, and everything in it is pure gold, you have nothing to fear for it.

I think, however, that you have lost faith in your own doctrines, and wish instinctively for the darkness, because the light of free discussion makes you afraid. If this is not so, come down bravely into the arena, refute the contrary and erroneous ideas, and obtain an easy victory.

To excuse the persecutions and the annoyances you constantly inflict upon students you say you owe it to your consciences to guard the deposit of the

faith *depositum custodi*. And be it so. But St. Vincent de Lerin says: "Guard the deposit that has been entrusted to you, not that which has been found by you; the deposit that you have received, and not that which you have excogitated; the doctrine delivered to you, and not that which is the fruit of your invention; the treasure which has come to you, not gone out from you; the doctrine of which you are not the authors, but the guardians; not the inventors, but the followers; not the leaders, but the disciples." (*Adversus Haer.*, cap. 27.) The religious crisis is on us. If the pastors of souls meditated on these words, they would cease hurling anathemas against the modern world, and would understand that the genuine Christianity of Jesus Christ is not incompatible with present-day culture and with the civilization of our times.

GIORGIO BARTOLI.

Items of Foreign News.

Many French priests who can do something else besides repeat masses are turning to other work. Bishop Lacroix of Tarentaise has accepted the professorship of Church history in L'Ecole des Hautes Etudes. He gave up his episcopate because of the objections made at Rome to his attempt to assist his friends by forming associations for the administration of church property. The fifty-three year old professor will lecture on the history of the Church under the Concordat from 1801 to 1905.

The "Strassburger Zeitung" published lately a letter from a parent entitled "How school hours are sometimes used." Its contents are as follows:

A teacher in a girls' Catholic school in Strassburg recently lost her purse with considerable money. In her grief she sought sympathy and help from her pupils. The hour between eleven and twelve for some days was set apart for prayer to St. Anthony of Padua, that the lost article might be found. St. Anthony, it should be explained, is the saint who helps in finding lost articles.

The "Tagliche Rundschau" calls attention to an interesting change made in a school book adapted for use in German Catholic schools. This reading book was published by the well-known firm of Hoffmann in Leipzig, and has gone through a hundred or more editions. The two varying editions are as follows:

For Protestant schools: "The Emperor William is from the crown of his head to the sole of his foot a genuine Hohenzollern, that is a pious Christian, a good German, a brave soldier, a determined ruler and a diligent worker."

For the Roman Catholic schools: "The Emperor William is from the crown of his head to the sole of his foot, a genuine Hohenzollern, that is, a good German, a brave soldier, a determined ruler, and a diligent worker."

Mark the omission "a pious Christian" from the Catholic textbook. German Catholics are not willing that their Protestant emperor should be considered a Christian.

In a memorable passage the poet Heine describes the Cologne cathedral as a spiritual Bastille in which the "blacks" planned to confine the German intellect. Under the nose of this great gloomy pile the builders of the

new Zion, the followers of Herzl and Nordau, publish the central organ of their movement, "Die Welt." In a recent number they recount an incident which would have done credit to the palmiest days of the Rhineland, that old Jew-baiting "priest street" leading from Austria to the Lowlands—the scene of so many Jewish massacres.

"On the Moscowa strasse in Warsaw there lives a Jewish surgeon by the name of Wiederschall. He had a single daughter, Frania by name, a pretty girl of fifteen years. One evening Frania did not return from school. The uneasy parents sought in vain for her several days. After long investigation it was found that a former servant of the Wiederschalls had brought the girl to a Catholic orphan asylum in Wilanovo, not far from Warsaw. The relieved father hurried to the place but was soon bitterly disillusioned. The nun in charge, Sister Ludvika, declared categorically that she knew nothing of his daughter and that there was no such girl in the asylum. Wiederschall, in desperation, returned to Warsaw, but his first information was confirmed. The parents again sought the asylum and begged Sister Ludvika to be allowed to see their child. In vain. She knew nothing of such a person.

Wiederschall appealed to the law. After great effort he succeeded in getting a letter from a priest, Chelmicki, to the Sister in which the latter was requested to arrange an interview between father and daughter. Armed with this, Wiederschall and his attorney reached Wilanovo but were not allowed to enter the house or given an opportunity to hand in the letter. They waited. After a short time the door

opened half way and a letter was thrown out, the door immediately closing. This letter was from Frania. It was written in the best Polish possible, which proved that it was dictated, as Frania had only an imperfect knowledge of the language. "Dear parents" it went on to say, "herewith I declare that I have of my free will accepted the Roman Catholic faith. No one has persuaded me thereto," etc., etc.

The attorney then spoke to a policeman and asked him to present the priest's letter to the nun. After a while Frania appeared at a window and repeated, "No one has compelled me to this; the step was taken of free will," etc.

Four weeks have passed and until now the unfortunate father has been unable to get an interview with his daughter. Parties who stand in close relations with the asylum and other influential persons decline to touch the ticklish matter. The girl is entirely cut off from the outer world; an alleged philanthropic institution is changed into a prison.

All this happens in a great European city. And what attitude does public opinion and the public press take in this case of violation of primary rights? The answer to the question is as remarkable as the incident itself.

With the exception of the "Nova Gazeta," a radical paper, the whole press of Warsaw entirely ignores the episode. It is absolutely saturated with hatred of Jews and will do nothing to defend one of them. Various men of position have been appealed to, but all of them insist on keeping silence, in this way confirming Sister Ludvika in her victory. The power of clericalism and anti-Semitism in Polish bourgeois

society is clearly indicated. The Catholic Church and the Polish well-to-do people have struck hands in an alliance against revolutionary tendencies, and the Wiederschall affair is an illustration of the active and passive strength of the connection.

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Prof. Gemelli, a devout Romanist, has published in the *Scuola Cattolica* a very interesting article about the "holy water" kept at the entrance of Roman Catholic churches for the faithful to cross themselves. He subjected specimens of this "holy" liquid to chemical analysis, and found therein numerous germs of tuberculosis, miasmatic, diphtheria and other contagious diseases. And to think that in Latin countries many drink of the stuff with great devotion and relish. The religion of Christ should be preached to them by Protestant missionaries: Publicity regarding the practices of the Roman Church will have a good effect.

E. G.

Resting In Jesus.

MRS. AUGUSTA M. CHANCE.

Oh! hour of blest communion
And fellowship with God,
In sweetest closest union,
Just resting on His word!

When sorrows round me gather,
And earthly lights grow dim,
The presence of the Father,
Brings life and peace within.

How sweet, to rest in Jesus,
My true, unfailing Friend,
To find Him ever precious,
And near, His strength to lend.

With joy that knows no measure,
He fills my inmost soul;
He is my heart's rich treasure,
His spirit makes me whole!

Philadelphia, November, 1908.

Roman Catholic Items.

The New York *Times* said recently that there are now in Greater New York 149 Roman Catholic free elementary schools and three free high schools; "final complete records will probably show 100,000 pupils are registered" in these hotbeds of hostility to liberty of conscience, liberty of worship and to all the principles upon which this Republic is founded.



At the Catholic University of Muenster, Germany, at one session, the Prussian Minister of Public Instruction read an Imperial decree by which the German Emperor gave his name to the University. An evidence that this and similar favors to the Roman Church by the Kaiser are given for political reasons and not because of personal regard for the Papacy is shown by a despatch that appeared in the New York *World* the next day as follows:

Before King Alfonso married Princess Ena of Battenberg, it was reported that he was much in love with Princess Victoria of Germany. Her Lutheran father, however, frowned on the Spanish King and would not hear of her embracing the Roman Catholic faith.



The New York *World* recently said that inquiries at the Vatican had brought to light the fact that over a year ago Pope Pius X had conferred upon Mrs. Thomas F. Ryan, wife of the noted gas, tobacco and street railway magnate, the title of Countess. It was also stated in Rome that her husband would be made a noble of the Roman Church before the end of this year. Probably the Pope will want



a little more of Mr. Ryan's stocks and bonds. He always barters titles and dispensations for money.



The syndicate writer, who, under the name of "Marquise de Fontenoy," frequently uses the columns of the New York *Tribune* for the benefit of the Roman Church, is usually well informed on matters that concern it. In a recent communication on the general subject of "Methods of Acquiring Nobiliary Honors in the Old World" appears this paragraph under the sub-head, "Papal Dukedoms." It possesses some little interest when read in connection with this news concerning Countess Ryan. The paragraph in full reads:

From the Vatican it is possible to obtain titles of duke, prince, marquis, count and baron in return for the payment of large fees, ranging from \$3,000 to \$30,000, providing the candidate for these nobiliary honors is strongly recommended for them by his diocesan and by the principal ecclesiastical authorities of his native land. The rule which requires that a candidate for nobiliary honors from the Vatican shall be a man of unblemished character and distinguished for his works of charity and for his generosity to the Church and to the poor is pretty generally observed.

There is one American citizen who has a Papal title of duke, namely, Joseph Loubat, of New York and Paris. There are several American Papal marquises, no princes, but quite a large number of counts.



Dr. John Joseph Williams, Archbishop of Boston and dean of the Roman hierarchy in this country, who died some time ago, was born in Boston. He was graduated from the Seminary of St. Sulpice, Paris, France, in 1845. This latter in-

stitution is where the Editor of this Magazine received his early education for the priesthood. At the funeral service a pontifical mass of requiem was celebrated by Cardinal Gibbons, "whose red hat," according to the press despatches, "was bestowed upon him by the Roman Pontiff at the request of Archbishop Williams, who had declined the honor in favor of his oldest friend in the hierarchy." Among the prominent men present at the funeral were the Governor of Massachusetts and the Executive Council, Senator Lodge (who bears the reputation of being President Roosevelt's personal representative in the United States Senate), and the Mayor, City Council and aldermen of Boston. During the exercises the City Hall of the Capital of the Puritans was closed and the flag lowered to halfmast and the city bells and fire alarms were tolled. Massachusetts is affording the whole country an excellent example of what happens to the children of those who forget that eternal vigilance is the price of liberty. The spectacle of the highest officers of any State assembled to pay official honors to a representative of a foreign priest who claims temporal jurisdiction over all earthly rulers would be bad enough, but the mighty are fallen indeed when such an event happens in the Old Bay State.

A Letter from Boston.

A subscriber who is fully alive to the ceaseless aggression of the Roman agents in municipal affairs in all our cities, in a letter from Boston, Mass., says: "I am glad

-to renew my subscription to THE CONVERTED CATHOLIC, one of the most valuable magazines in existence. The citizens of Boston are beginning to awaken to the fact that the Roman hierarchy is very busy taking away all their rights as fast as the circumstances will allow and laughing at their dupes. Well, he laughs best who laughs last. Some time ago there was quite a contest over the candidate for school committee, and Mr. Ellis, the Protestant candidate, won splendidly. Some of our young men who had never seen their duty to vote, saw it last year, and with somewhat of a shock; and they intend to exercise their right in the future. I loaned three of your magazines to one of these young men, whom I have tried to show his duty for several years, but without effect. Last year he wished to vote and could not because he did not come to that conclusion until too late to register, and it did him good to have the others say it was a shame. There are so many Catholic young men who have made themselves popular with our young fellows that there is a feeling of delicacy against hurting their feelings. When I have asked if there were any feelings of delicacy on their part; if they ever denied their vote against us; and if they did not always avoid talking of politics altogether because it might lead to something that would make them unwelcome, the questions have not been received with favor.

It is a great pity that Protestants do not put into municipal politics some of the zeal shown at such times for their Church by Catholics. If they did, many cities would be better governed.

W.

Departed Friends.

The year that is ending with this month has witnessed the departure of many friends of the cause which is represented by this Magazine. But for these friends, while death is the ending of this life, it is the beginning of life eternal. Death says to each one on earth, "You must go hence," but the Christian hears the voice of Jesus saying, "You are but coming to Me."

DAVID DECOMP THOMPSON, LL.D.

Editors of religious papers generally have a kindly feeling toward the work of *THE CONVERTED CATHOLIC*, but among them all there was no firmer friend than Dr. Thompson, of the *Northwestern Christian Advocate*, of Chicago. On Tuesday, November 10, he was suddenly called from earth to heaven while attending the Missionary Convention of the Methodist Episcopal Church in St. Louis. His death was the result of injuries inflicted by an automobile while crossing one of the principal streets of that city. Dr. Thompson was not a minister, but, as the editor of the *Chicago Tribune* states, "He wielded a wide influence which was founded on a character distinguished for Christian kindness and a breadth of intelligence noteworthy even in our day." A few years ago this brilliant Editor called at the office of *THE CONVERTED CATHOLIC*, and his visit will never be forgotten for his words of encouragement and the manifestation of brotherly love.

MR. R. COPE MORGAN.

The great Editor of the *Christian* passed away on October 29th, at his home in the English metropolis, in his eighty-second year. For nearly fifty years he had been editor of the great London weekly paper which has exercised such an influence on behalf of

evangelical truth in all parts of the world. The Editor of this Magazine first met Mr. Morgan at the Northfield Conference in the early eighties, and his interest in the work of Christ's Mission remained unabated to the end. Mr. Morgan was one of the most useful and devoted friends of the evangelistic work of Moody and Sankey when they visited England. He was in New York in 1901 at the Twenty-first Anniversary of Christ's Mission, and he and Mrs. Morgan—who was a converted Catholic—made addresses at the Anniversary meeting. Mr. Morgan had very many kind things to say of this work in the *Christian*. He is succeeded on the paper by his son, Mr. George E. Morgan, who is a graduate of Cambridge University and has been a collaborer with his father for twenty-five years.

THREE GOOD BISHOPS.

This year has witnessed the death of three bishops who were men of force and character in the civic and Christian life of our country: Bishop Henry C. Potter, of the Protestant Episcopal Church, and Bishops Fowler and Andrews, of the Methodist Episcopal Church. Bishop Potter was always ready to break a lance with the Roman hierarchy, and on several occasions at public meetings he poked fun at Archbishop Corrigan, his "Latin brother," as he used to call him. He was in sympathy with this work, and before his election to the bishopric of New York in 1883 he frequently attended the meetings of Christ's Mission. He received into the Protestant Episcopal Church many priests out of the Roman Church, and a short time before his death he extended a hearty welcome to a priest who came directly from his Roman Catholic parish.

Bishop Potter was very kind to the Rev. Dr. James Chrystal, a great scholar, who had translated the proceedings of the First Five Councils of the Church. In that work the learned scholar was materially aided by Bishop Potter's practical sympathy. Dr. Chrystal was a frequent and welcome visitor at Christ's Mission up to the time of his death in Jersey City last month. He had been brought up in the Roman Catholic Church, but left it in his youth, and became a minister in the Protestant Episcopal Church.

MISS MARY ISABEL ALLEN.

At the beginning of the New Year the Rev. Dr. Arthur H. Allen had a beloved brother and sister taken away within a few days of each other. A few years ago, when Dr. Allen's sainted mother was on her deathbed, she sent a message by Miss Allen to the Editor of this Magazine, saying that the paper had been a means of grace to her. The friendship of this cultured, Christian family has been one of the blessings Almighty God has sent into the lives of the workers in this cause. The Rev. Dr. Allen was married to a daughter of the late Rev. Dr. Howard Crosby, of this city, who contracted a cold, which caused his death, while attending the funeral of this beloved daughter, who passed away after one year of happy married life. Miss Agnes Allen, the daughter of this young mother, so early taken away, is left to comfort her father's heart and life. Miss Mary Isabel Allen was a good friend of this cause, and we shall miss her kindly greeting and encouragement in this work.

HON. DARWIN R. JAMES.

Another good friend of ours, the Hon. Darwin R. James, former Mem-

ber of Congress, and Chairman of the Board of Indian Commissioners, departed this life last month to enter into life eternal. Both he and Mrs. James were interested in this work, and more than once expressed their pleasure at the spirit in which it was carried on. Only a few days before his death Mr. James had renewed his subscription to this Magazine.

MRS. BELLA COOKE.

The translation of this saintly woman at an advanced age was not unexpected by her friends. For fifty-four years Mrs. Cooke had been confined to her bed in a small room in a rear house on Second Avenue, New York City. When she first entered that room the house was surrounded by green fields. Now there is a teeming population in the district. Mrs. Cooke was a great Christian, and by her sweetness of disposition and zeal for the salvation of souls did a great missionary work among the thousands who continually called on her. Her sympathy with the work of Christ's Mission was pronounced. We shall greatly miss her.

PROFESSOR TOTTEN.

In the obituary notices of Lieutenant C. A. L. Totten, who died at Milford, Conn., recently, the daily press noted that this learned Bible scholar had predicted the San Francisco earthquake and the Japanese-Russian war. Professor Totten, who was a graduate of West Point Military Academy, was an instructor at Yale University, but the authorities of that institution did not favor his interpretations of Scripture and prophetic warnings. He was a deeply religious man.

Rector
460 Madison Avenue

The Cathedral

New York. _____ 100

Attento letteris Pm. Redinarii' ori-
gini, ac habita brevitate Episc. Archip.
Geo. Ebor., Rev. Dñs Thomas Barbieri
facultas conceditur missam celebrandi
ad mensem. Geo. Ebor. 10 Iulij 1908
Gh. Ferrante

The Cathedral

New York. 5 Agosto 1908

Rev e caro Padre.

Prego favorese da
me al più presto possibile. Mi
troverà in casa domani e posdomani
dalle ore q all'1

Così stima mi refumo

D. L.

Rev Tom. Barbieri

Deverò levar
Gh. Ferrante

Rev. Dr. Ferrante's Letters.

Cardinal Gibbons Contradicted.

Among the letters which greeted Cardinal Gibbons upon his return from Europe was an "open" communication in the newspapers from the Rev. Randolph H. McKim, D.D., one of the most learned as well as one of the most prominent ministers of the Protestant Episcopal Church in the country. He is rector of the Church of the Epiphany, Washington, D. C., and a member of an old Maryland family.

Dr. McKim takes the Cardinal to task for the following passage from his sermon delivered at the Eucharistic Congress in London, concerning Lord Baltimore's colony:

"This colony of British Catholics was the first to establish on American soil the blessings of civil and religious liberty. While the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted Puritans, Catholic Maryland gave freedom and hospitality to Puritans and Episcopalians alike."

Dr. McKim produces conclusive evidence in support of these propositions:

1. That Lord Baltimore's colony was composed largely of Protestants.
2. That the policy of religious toleration was necessary to the existence of the colony.
3. That the Edict of Toleration was passed by a legislature consisting of sixteen Protestants and eight Catholics.
4. That the charter of the colony required that the religion of the Church of England should be recognized.
5. That if the colony of Maryland had been under the rule of such sovereigns as Mary of England, Philip II of Spain or Louis XIV of France, the policy of toleration would not have

been adopted. Dr. McKim asks, in this connection, what kind of toleration Protestants were receiving in France, Spain and Italy during the period under review.

6. That the charter of the colony demanded toleration for both Protestantism and Catholicism.

7. That the genesis of the Edict of Toleration was in the Act passed by the House of Commons October 27, 1647, which, in language identical with that of the Maryland decree, provided that the inhabitants of all American plantations should "have and enjoy the liberty of conscience in the matters of God's worship."

Dr. McKim concludes by asking the Cardinal how he can hold up the Edict of Toleration as something to be admired without incurring the charge of "Modernism"; he quotes as being among the errors condemned by the Syllabus of Pope Pius IX the following:

"Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason," and "In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship."

And Leo XIII, in his encyclical *Libertas praestantissimum*, June 20, 1888, reaffirmed the utterances of Pius IX, condemning severely the "modern liberties" of worship, of speech and of conscience.

Cardinal Gibbons is one of Rome's special pleaders, whose public statements often afford excellent examples of the Papal method of distorting or misrepresenting facts "for the good of the Church."

MONTHLY ECHOES.
**From Catholic Countries and
the Protestant World.**

BY REV. A. N. MILANESI.

Three hundred French Jesuits have prayed the Pope for permission to quit the order.

The number of monasteries and convents in England to-day is, 1,094, while in 1829 there were only 16.

It has become known that a rupture is imminent between the Jesuits of Germany and those of France.

If certain documents, published by the Italian paper, *L'Asino*, regarding the moral virtues of Pius IX, were considered, his canonization would never take place.

There are ten evangelical publications in Spain, and they are wonderfully opening the eyes of the Spaniards to the truths of the Gospel and salvation by faith in Christ.

One of the guests at the Eucharistic Congress in London was the bishop of Pernambuco, who recently superintended the burning of Bibles sent out to South America from England. The Archbishop of Malta (which, as all know, is an English island in the Mediterranean Sea) has demanded of the British government that it should deny to Protestants the right to hold open-air meetings there.

Four new saints will be created by Rome this month. The famous Maria Alacoque is of the number. There are millions of them already; but as soon as the contributing faithful lose interest in the old saints, a fresh supply is provided.

It is refreshing to read that the right to read the Bible in the public schools of Texas was upheld by the Supreme Court of that State, in the

case of Church et al. v. Bullock et al. If the Bible has made the Republic great, the Bible only will keep it great.

Frascati, a former dependency of the Pope, has imposed a tax of four dollars a year on all Roman priests exercising their ministry within the limits of the city. On motion of Councilman Podrecchi, the municipal council of Rome is considering the adoption of a similar step. What next?

The *Messaggiero* says that, lately, the people of Villafranca, to be assured of dry weather for their farming, paid the priest to say a mass to that end. At the same time the miller of the town, who was in need of rain to conduct his operations, paid for another mass to have rainy weather. The priest pocketed both fees, and let the weather go its own way.

The beloved shepherd of a flourishing church at Antigua, Guatemala, is Rev. Victoriano Garcia. Up to six years ago, he was a Romanist, and a moonshiner, a secret distiller of spirits, a bartender and a libertine, although gifted with a bright intellect and flowing speech. We owe his conversion, as that of many others, to the transforming power of the Gospel.

In the Protestant Church of Caracas, Venezuela, Senor Pedro G. Mitjans, a former priest of the Roman church, made, some time ago, his declaration of faith in the Lord Jesus Christ. He was born and educated in Spain. His conversion to the Gospel has produced a great stir among his former parishioners and friends.

A petition has been presented to the Spanish government requesting that the honor of a "capitan general" be paid to the Virgin del Pilar, says *El Ideal Catolico*, n. 759. This is a queer way of honoring the blessed mother of

the Lord. How much better if they would follow her bidding, "Whatsoever He saith unto you, do it."

The intolerance of the Irish Roman Catholics is such that nothing like it could be found in any Latin country. A Protestant doctor lately opened an office in a small town of Ireland; but he met with such opposition on the part of the people, all Romanists, that he was glad to be able to leave the place unharmed.

Andres Lago, a Spaniard of Protestant faith, was by the municipal judge, of Coruna, sentenced to seven days' imprisonment and 40 pesetas fine, for not uncovering at the passage of the host. The fact that he was engaged in manual labor at the time the intimation to uncover was given by the priest, did not help him.

Some Catholic ladies in Hungary, have conceived a new way of reaching spiritual perfection. This is not done by conforming as much as possible to the Christian life by feeding the hungry, clothing the naked, helping the orphans, etc.; but by simply wearing a band with the image of St. Thomas imprinted on it, called the chastity band.

Over 600 Jesuits of all grades have left the order within the last few years, says the *Petit Provencal*. The latest great loss has been Father George Bartoli, a marvelous man of deep thinking and wide learning, who has been for a long time one of the editors of the *Civiltà Cattolica*. A few more papal encyclicals like the *Pascendi*, and Rome's days are numbered.

A fine Protestant chapel has just been inaugurated at Playa de Guayanilla, Porto Rico, with a great concourse of faithful and inquisitive Catholics. The brothers Santana and

Roque Velazquez preached the word, and Rev. P. W. Drury conducted the ceremony. Praises and thanks went up to heaven when the pastor, Rev. Julio Romu, proceeded to administer the rite of baptism to thirty new converts.

Business at the shrine of Lourdes, France, is active again. During the first six months of the year 40,681 persons were dipped in the "holy water;" 28,200 masses were said, and the "holy wafer" was given to 315,000 faithful Catholics. The *Semaine Catholique*, which gives these figures, does not state the amount of money that passed into the hands of the priests in all these transactions.

Apropos of the ecclesiastical scandals recently ventilated in the courts of Milan, a number of Catholic priests have published an appeal to the laity, in which they state that if they fall, and fall so often, it is not altogether their fault, but the fault of the unnatural law of celibacy. Father Loysen, in communicating his sympathies to them, says that celibacy is the deepest wound ever inflicted on the church.

The rapid spreading of the Gospel in Austria and Italy is causing the Vatican no small amount of fear for these two hitherto strictly Papal countries. *L'Osservatore Romano*, the official organ of the Pope, writing of the Los von Rom movement, tries its best to discredit it saying: "The enemies of Catholicism in Austria-Hungary are tending to nothing else but the undermining of the constitution of the empire. Whatever is aimed against the religion there is aimed against the empire, also." Is that so? Then suppress the heretics, and silence the Gospel of the radical Nazarene!

The Roman Cardinals.

Not in many years have there been so few members of the college of cardinals as at present, the full quota of which can be 72. *The New York Sun*, November 15, 1908, said:

The Sacred College is at present composed of only fifty-six Cardinals, of whom thirty-two are Italians. During the pontificate of Pius X, five years and a half, twenty-seven Cardinals have died, thirteen in the last two years. Under Leo XIII it was the custom to have several foreign Cardinals residing in Rome; at present there are only two foreigners, both Spanish, Cardinals Merry del Val and Vives y Tuto. One is the Pope's Secretary of State and the other his confessor.

The Cardinals are appointed by the Pope as his advisers, though the Jesuits are the "power behind the throne" in the Papal councils. When the Pope dies the Cardinals meet in conclave and elect one of themselves to the vacant "headship of the Church," and the new Pope is supposed to become "infallible" at the moment of election. The decree of infallibility was passed at the Vatican Council in July, 1870, by more than 700 bishops who had been deliberating on the subject for seven months. Immediately after the passage of the decree, from which many of the most learned ecclesiastics dissented, the bishops had to fly from Rome, which was occupied by the Italian troops, on September 20. Then the Pope ceased to be a temporal ruler. The present Pontiff, Pius X, is known as "the peasant Pope." He has neither learning nor culture, and is under the complete domination of the Jesuits. His three peasant sisters, who are wholly illiterate, live in the Vatican.

Bits of Correspondence.

From Massachusetts:—Mrs. Seaman, to whom your Magazine was going, has departed to be with the Lord. *THE CONVERTED CATHOLIC* was the means of her giving up the Roman Catholic faith and becoming a member of the Baptist Church at Reading, Mass. She was buried from that church, the Rev. W. C. Myers officiating at the service. J. C. L.

[Many instances of the conversion of Roman Catholics, like that of our departed friend, have been published in this Magazine. When Catholics of good mind read the Magazine they not only turn away from the unsatisfactory and unscriptural teachings of the Church of Rome, but the plain and simple truths of the Gospel which are presented are so attractive to them that they long for communion with Christian people in the various churches, and become happy and useful members. Many pastors have told us that the converted Catholics in their churches are among their choicest members.

An occasional copy of *THE CONVERTED CATHOLIC* may do good, but when it is sent regularly to Roman Catholics it is only a question of time when its spirit will make itself felt, and the voice of the Saviour will be heard saying, "Come unto me and I will give you rest."]

From Pennsylvania: I am enclosing remittance for *THE CONVERTED CATHOLIC*. Sorry to have kept you waiting for it so long. We have five girls and two boys, and we are raising them to be true Protestants.

As soon as we read *THE CONVERTED CATHOLIC* I give it to some friend on the railroad. God bless you and your great work. J. R.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

XX.

331 WEST 57TH ST., NEW YORK, DECEMBER, 1908.

SIR:—The Roman Catholic Church in the United States was never so prominent as it has been this year. As I send you this letter, the last month of the year 1908, I look back and see how successful have been your efforts to dazzle the American people by elaborate celebrations, pompous ceremonies, theatrical parades and all the paraphernalia of outward display. In England similar efforts received a rude shock from the sturdy race that obtained Magna Charta for all mankind, that welcomed the Reformation of the sixteenth century, that repelled the Spanish Armada, that established the Bill of Rights, that secured the Protestant succession to the throne. Your Eucharistic Congress in London accordingly was a miserable failure, as I explained in my November Letter to you. The English people resented the insult offered to the Protestantism of the nation in the declaration of Dr. Bourne, the Roman Catholic Archbishop of London, that the procession of the "Host" was intended "to bring back our Divine Lord to England." The Government prohibited the procession, and Dr. Bourne said afterwards that this was providential, as he felt there would have been riot and bloodshed and the "Host" would have been trampled in the dust. So your presence at that farcical congress did not bring pleasure or profit to you or your Church; and therefore you have been silent regarding it since your return.

But you have had a great year in this country. Beginning with the centennial celebration of the diocese of New York in the spring, Philadelphia also had its centennial of the establishment of the hierarchy in that city, and Boston followed suit, with the declaration of Archbishop O'Connell that there were now 2,000,000 Roman Catholics in New England after one hundred years of immigration and strenuous work to retain the people in the faith of Rome.

The St. Louis celebration at the laying of the cornerstone of the new three million dollar Cathedral in October will be remembered as the occasion of the prediction of Archbishop Ireland, of St. Paul, that in the not distant future there would be a Roman Catholic in the White House as President of the United States.

Then last month there was the great Catholic Missionary Congress in Chicago, where bold, brave prelates and priests declared that all the forces of the Roman Catholic Church should be directed to the great work of making America Catholic. Many years ago, at the centennial celebration of your diocese in Baltimore in 1889, Archbishop Ireland said that this was the divine purpose—"Our work is to make America Catholic. If we love America, if we love the Catholic Church, to mention the work suffices. Our cry shall be, 'God wills it!' and our hearts shall leap with Crusader enthusiasm." All these celebrations and declarations were of such a nature that it would seem nothing more could be desired in one year for the glory and

exaltation of the Roman Catholic Church. But the climax was reached last month when the President of the United States echoed the prediction of Archbishop Ireland that it was possible and probable there would be a Roman Catholic President in this Republic. This formal declaration of President Roosevelt was all the more gratifying to you because he submitted the document to you in advance of publication.

The occasion of this manifesto was the receipt of a letter in October, before the Presidential election, from Mr. J. C. Martin, Dayton, Ohio, which contained the following paragraph:

While it is claimed almost universally that religion should not enter into politics, yet there is no denying that it does, and the mass of the voters that are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic.

To this letter Mr. Roosevelt replied on November 6, three days after the election, which was in favor of William Howard Taft, the Republican candidate (Mr. Roosevelt's choice), and against William Jennings Bryan, the candidate of the Democratic party. Among other things, President Roosevelt said:

You say that the mass of the voters that are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic. I believe that when you say this you foully slander your fellow countrymen. I do not for one moment believe that the mass of our fellow citizens or that any considerable number of our fellow citizens can be influenced by such narrow bigotry as to refuse to vote for any thoroughly upright and fit man because he happens to have a particular religious creed. Such a consideration should never be treated as a reason for either supporting or opposing a candidate for a political office. Are you aware that there are several States in this Union where the majority of the people are now Catholics? I should reprobate in the severest terms the Catholics who in those States or in any other States refused to vote for the most fit man because he happened to be a Protestant, and my condemnation would be exactly as severe for Protestants who under reversed circumstances refused to vote for a Catholic.

I believe that this Republic will endure for many centuries. If so there will doubtless be among its Presidents Protestants and Catholics and very probably at some time Jews. I have consistently tried while President to act in relation to my fellow Americans of Catholic faith as I hope that any future President who happens to be a Catholic will act toward his fellow Americans of Protestant faith.

Following President Roosevelt's extraordinary declaration, in the same column in all the papers of Monday, November 9, was the following dispatch:

Baltimore, November 8, 1908.—Cardinal Gibbons, upon being shown a copy of President Roosevelt's letter, said:—"I would like to say two things about the letter. First, it is well worth reading and pondering over. Secondly, I knew it was coming out."

It is putting it mildly, Cardinal, to say that the resentment of Protestants of all denominations on reading this letter was deep and widespread; and the fact that President Roosevelt had consulted you before giving it to the press intensified this feeling. A Catholic President of the United States! A subject of the Pope of Rome to be his viceroy over eighty millions of people

in this great country! Our glorious Republic, "the land of the free, and the home of the brave," to be placed under the heel of the successor of such tyrants and murderers as Innocent III., Alexander VI., Julius II., Pius V., and Gregory XIII!

In the insatiable greed of your Church for political power here was a manifestation of Rome in politics that amazed the American people. Those who considered you as representing a merely religious body like other denominations, have had their eyes opened by this incident.

How providential it was that the name of Martin Luther was invoked to give expression to the public indignation. His followers in this city, the members of the great Christian body, the Lutheran Church, through their Synodical Conference, replied to President Roosevelt's letter in a masterly presentation of the position of all American Protestants on the subject. The Lutheran declaration of the principles of civil and religious liberty, signed by the Revs. William Schoenfeld and Martin Walker on behalf of the Pastoral Conference, was published in all the papers of November 16. I wish I had room this month to give their letter to President Roosevelt in full. But let these extracts suffice:

Are you not aware of the fact that the Roman Catholic Church has again and again, for centuries back and down to modern times, through its official head and other authorities, denounced as wholly wrong and as things to be tolerated only so long as they cannot be changed the complete separation of Church and State, full religious liberty, freedom of conscience, of speech, and of the press, and that, moreover, it proclaims its teachings and principles to be unchangeable, and boasts of being "semper idem"?

Are we not, then, compelled to maintain that a loyal Roman Catholic who fully understands the allegiance required of him by the Pope can never sincerely subscribe to the Federal Constitution, or, if he does subscribe to it, never can be expected to abide by it, enforce and defend it? Papacy and Vaticanism cannot be separated from the Roman Catholic religion. If any one should entertain an idea that this were possible let him read Cardinal Gibbons' published declarations.

How, then, could we, as firm believers in the principle of complete separation of Church and State, and the liberties based thereon, and safeguarded thereby, conscientiously and consistently help to elect to the Presidency a member of the Roman Catholic Church, so long as that Church does not officially, through its Pontiff or Church Council, revoke its diametrically opposed declarations?

Are the 2,000,000 and more Lutherans of this country, not to speak of the millions of other Protestants, who take this position for the reasons stated to be accused of bigotry or fanaticism because of their firm stand, aye, be denounced as being disloyal American citizens? We protest that it is neither personal feeling nor religious antagonism which determines our attitude in this matter, but solely our disagreement with the Roman Catholic Church on this basic political principle, a disagreement growing out of the rejection and denunciation by the Roman Catholic Church of that very principle which you admonish all faithfully to uphold not only in theory but in practice.

Mr. Roosevelt has not answered that letter of the Lutheran pastors. It had seemed as if no power on earth could have silenced him; but when the name of Martin Luther, the great champion of religious and civil liberty,

was invoked by his evangelical sons in the Lutheran Church, the Teddy Bear lay low. The solitary monk that shook the world silenced Roosevelt.

Other religious bodies followed the good example of the Lutherans and indorsed the position taken by them.

At the weekly meeting of the Presbyterian Ministers' Association Monday, November 23, the following resolution was adopted:

Resolved, That the Presbyterian Ministers' Association of New York and vicinity cordially indorses the letter of the New York Lutheran ministers to President Roosevelt and sympathizes with them in their protest against the charge of "narrow bigotry" by him made against any who might refuse to vote for one who, otherwise fit, happens to hold to some particular creed.

The letter of our Lutheran brethren makes it very clear that the antiquated policy of the Vatican—the claim of supremacy in temporal things as well as spiritual—renders it inadvisable on purely patriotic grounds to vote into high office any man who owes allegiance first to the Pope and then to the people.

I was present at that meeting, Cardinal, and this action was only what might be expected of the exponents of the principles of the Reformation of the sixteenth century, the sons of John Calvin, John Knox, and other Reformers.

MR. CLEVELAND AND THE ROMAN CATHOLIC CHURCH.

In contrast with Mr. Roosevelt's extreme toleration and benevolence toward your Church, and his vigorous, stimulating encouragement of your plans and projects to bring this country under the domination of the Papacy—a domination which is being rejected by the Catholic countries of the world—it is inspiring to remember the wise, prudent and soundly American attitude of Grover Cleveland, who was twice President of the United States—1885 to 1889, and 1893 to 1897—and whose death a few months ago drew forth from the whole world expressions of sympathy and regret at the departure of a great man and a great citizen. During his terms as President he had not manifested a disposition toward favoring or patronizing the Roman Catholic Church, like the present occupant of the White House. As a matter of fact, when Mr. Cleveland was Governor of the State of New York, in 1884, he quietly but successfully opposed the passage of what was called the Freedom of Worship bill, which had met with approval from both branches of the Legislature. The late Rev. Dr. Howard Crosby went to Albany to oppose the bill, and after his address before the Senate, Mr. Cleveland invited him to his office to explain the nature of the bill. Dr. Crosby told him that its object was to give the Roman Catholics control of the house of refuge and other reformatory and penal institutions of the State in the appointment of chaplains and other officials. After listening to him for fully an hour, Mr. Cleveland, though he expected to be nominated for the Presidency a few months later, said:

"Dr. Crosby, I will never sign that bill. My father was a Presbyterian minister and I was brought up in the Protestant faith, which is in harmony with our free institutions, and I do not think it wise in the interest of

the whole people of the State to give control of our institutions to the Roman Catholic Church."

The bill had passed the Assembly and the Senate, but by adroit political manipulation it never came before Governor Cleveland. The Roman Catholic hierarchy never knew just how it had been sidetracked, nor was the nature of Dr. Crosby's interview with Governor Cleveland made public.

When, years afterward, Dr. Crosby related the incident to me, I remarked that if he had given publicity to Mr. Cleveland's statement during the Presidential campaign of 1884, the course of the country's history for these four years would have been changed; for every Roman Catholic vote would have been cast against Mr. Cleveland, who was the nominee of the Democratic party. In those days nearly every Roman Catholic was a Democrat—now, while favored by Mr. Roosevelt, our Catholic friends are largely Republicans. James G. Blaine, the Republican candidate opposed to Mr. Cleveland, was the favorite of the Roman hierarchy. But a few days before the election the Rev. Dr. Samuel Burchard, a Presbyterian pastor in New York City, in an address at the old Fifth Avenue Hotel congratulated him as the chosen representative of the party opposed to Rum, Romanism, and Rebellion. This alliterative expression was circulated widely, to the consternation of Mr. Blaine's Catholic supporters. Next day in a speech at New Haven, Conn., he explained that he had not grasped the meaning of Dr. Burchard's remark, as he was preoccupied at the moment in shaping his own address; and he added:

"Not for a thousand Presidencies would I allow a word to be said in my presence against the religion of my mother, who was a devout Roman Catholic."

If Dr. Burchard's allusion to "Romanism" had alienated the Roman Catholics, Mr. Blaine's repudiation of the Protestant principles which he had adopted in his youth—for he and all the members of the family had been brought up in the faith of Rome by his Catholic mother—turned many Protestant votes against him. In that election New York was the pivotal State, and Mr. Cleveland's majority was only 1,250. A difference, therefore of 700 votes would have turned the scale. With the knowledge of this fact, it can be seen that a public statement of Mr. Cleveland's attitude toward the Roman Catholic Church by a man of such prominence and high standing in the community as Dr. Crosby would have sent enough Roman Catholics into the Blaine camp to elect him. As I knew that Dr. Crosby had always been a Republican, I wondered that he had refrained from using his influence in favor of his party. "I was a mug-wump that year", said he, "and did not favor the election of Mr. Blaine."

While writing of Mr. Blaine, who had left the Roman Catholic Church while attending an educational institution in Washington, Pa., and died in the Protestant faith, I am reminded of an experience of his father's, Ephraim Blaine, while running for office in Pennsylvania. He was of Scotch-Irish stock, all Presbyterians, but his wife, a Gillespie, was Irish

Roman Catholic, and had her large family baptized in that Church. The husband, as frequently happens in such cases, had not much religion of any sort. In the local political campaign his opponent had circulated a report that he was a Roman Catholic, like his wife and children. Whereupon Ephraim Blaine, who knew that such a report would be fatal to his election, issued a prompt denial that he was a Roman Catholic. But with the evidence of the regular attendance of his wife and children at the Roman Catholic Church every Sunday, his statement was not accepted. At length he called upon his wife's priest, Father Hughes, and laid the case before him.

"Why don't you say you are not a Catholic, Mr. Blaine," inquired Father Hughes.

"I have said so again and again," declared Mr. Blaine, "but the people will not believe me."

"Well, how can I help you?"

"I think, Father Hughes, that if you will give me a letter saying I am not a member of your Church, it might help me."

"That I will do with pleasure," said the priest, as he wrote a certificate of religious belief and character as follows:

"This is to certify that Ephraim Blaine is not a member of the Roman Catholic Church, and in my opinion is not fit to be a member of any church." Signed, WILLIAM HUGHES."

Mr. Blaine had this certificate printed and widely circulated, with the result that he was triumphantly elected.

If this letter is too long, Cardinal, you must blame Mr. Roosevelt, whose prediction that one of his successors in the White House would be a Roman Catholic, could be realized only by the destruction of our liberties; and I would rather die, with the American flag wrapped around my body, than live to see our Republic come under the control of the Papacy, which would be the case if one of the Pope's followers should be elected to the Presidency. What a reversal of the experience the lessons of history have taught us this would be! In all Christendom the human race has progressed in proportion as the rule of the Pope has been curtailed or destroyed. What are called Catholic nations—Italy, France and Spain—have witnessed the advance of Protestant countries in all things that conduce to the material, intellectual, and spiritual welfare of the people, and they have ardently desired to be sharers in this great development. After much tribulation, even to the shedding of blood, they found that the first step to be taken in the onward march to progress and prosperity was to get rid of Popery and priesthood. And now, according to Mr. Roosevelt's dictum—"the wish is father to the thought"—this, the greatest of all Protestant countries, is to welcome the rule of the Pope in the person of his representative in the White House. Don't you wish to live to see that day, Cardinal, when you could be father confessor to such a President? You and all other Papal agents in this country have been greatly encouraged by Mr. Roosevelt's declaration.

Yours truly,

JAMES A. O'CONNOR.

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3

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3

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